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of 1870, the survey is thorough and the method of treatment as novel as the style is incisive. Sometimes one may differ in judgment as to the importance of historians—especially non-German ones—but upon the whole the characterizations are convincing.

It is the plan of the book, rather than the separate parts, which will more probably be called in question—although that also affects the characterizations. For the device by which such clear-cut portraiture has been achieved is by arranging the whole of modern historiography into categories, with much emphasis upon *Zeitgeist* and leading ideas. There is warrant for such a method, to be sure, in the view of history and historians held by that master of objectivity, Ranke. But while this plan contributes to the success with which each historian is so deftly labelled, the reviewer believes that it is overdone. It presents a synthesis of modern historiography which amounts to a history of ideas about history rather than a direct history of historical achievement. One can see this best in the treatment of nondescript historians—especially the English. That typical, rather nonchalant English attitude which roused Buckle's ire also misleads our German author as to the actual value of the contribution. For instance Gibbon is given but two pages as a member—along with Hume and Robertson—of the school of Voltaire, who, by the way, receives fourteen. It would be justifiable to classify historians according to a single scheme of ideas if each one had only one idea. But when they have two, as they sometimes have, there is trouble. For instance Heeren is put into a school of Montesquieu, while Möser is given an independent place. Carlyle is given scant justice as one who contributed no new idea to historiography, etc. On the other hand, if the author intended really to give us a history of the dominating ideas among historians, alongside of the full and prominent treatment of Hegel and of Liberalism, we should certainly have something on Marx and the economic and social influences in the interpretation and writing of history. The name of Lamprecht is also missing. A page at the close seems to regard this phase of history as a task for the future—between now and the time when history will become an exact science! But something has already been done in it. We have noted some minor slips in detail—such as the statement that Freeman did not take an active part in politics—but, upon the whole, the book is done with great care, and will be indispensable to all students of modern history.

J. T. SHOTWELL.

The Fairy-Faith in Celtic Countries. By W. Y. EVANS WENTZ, M.A., LL.D., B.Sc. (London and New York: Oxford University Press. 1911. Pp. xxviii, 524.)

MR. WENTZ's book is doubtless intended less for the historian than for the pursuer of psychical research. Nevertheless the subject with which it deals, the popular belief in a supernatural fairy-world, is ma-

terial of history, and particularly important material of literary history, and the parallel which the book draws between the recorded fairy-mythology of the ancient Celts and the living fairy-faith of their modern descendants affords at all events a most striking indication of the persistence of popular conceptions. The author himself is chiefly concerned about the truth of the traditions and the validity of the supernatural experiences which he relates. Accepting them, or at least a certain portion of them ("an X-quantity"), as unassailable, he explains them by the animistic hypothesis that the world is full of spiritual creatures—fairies, demons, or departed mortals—who are capable, under certain circumstances, of affecting the life of human beings. He tries to show, furthermore, that this conception is supported by modern psychical science, which thus confirms the wide-spread beliefs of the people and, in particular, the philosophy of many Celtic seers, ancient and modern. Now both this theory and the body of evidence on which it is based are open to most serious question. The testimony which Mr. Wentz collects concerning various sorts of fairy apparitions is in many cases a very indirect kind of hearsay and in hardly any case has it been subjected to critical analysis or examination. And even if many of the experiences recorded should prove genuine, it would require more thorough and careful argument than Mr. Wentz has produced to exclude the possibility of naturalistic explanations. In its main theses, consequently, the book must be reckoned a rather fanciful performance. But in the course of the argument much valuable material is brought together and discussed, and the development of fairy-belief among the Celtic peoples is probably more fully exhibited than in any previous treatise. Thus Mr. Wentz's services to history may be after all of quite as much permanent value as his more deliberately intended service to psychical research.

Apart from the general considerations already pointed out—the lack of caution which characterizes the author in dealing both with matter of fact and with matters of theory—various detailed criticisms might be made on his work. There is sometimes a confusing lack of order in the arrangement of his material, especially in the earlier chapters dealing with oral testimony. But this was perhaps made necessary in a measure by the plan of the book. The statements of the author's own views are also occasionally obscure, or even seemingly inconsistent. His attitude toward mythological theories, for example, seems now and then to shift and is hard, in general, to make out. (Compare pp. 284, 287, 307, 309, and 321.) In spite of the boldness of his doctrine and the vigor of his statement he does not seem always to have thought his problems thoroughly out. On the historical side, he goes, as he himself confesses (p. 364), beyond the warrant of cautious scholarship in admitting an unbroken connection between modern Welsh Druidism and the ancient Celtic religion, and in using the triads of Iolo Morganwg's collection as evidence of early tradition. His discussion of some important prob-

lems in literary history—such as, for example, the transmission of the Matter of Britain (p. 328), or the relation of Geoffrey of Monmouth to the Arthurian romances (p. 323)—is meagre, or possibly misleading. His bibliographical notes, finally, do not always display an extensive acquaintance with the technical literature of his subject, and some of his references (general citations of the “Book of the Dun Cow” or the “Red Book of Hergest”) are of little value. These various defects occasionally impair the value of Mr. Wentz’s arguments; but, on the whole, they do not destroy the main value of the book, which is competently, and even ably, written. And in view of the fact that the author worked with very little knowledge of the Celtic languages, but was dependent on translations and interpreters, the volume contains surprisingly few errors of fact.

F. N. ROBINSON.

Ἀρχαί: Storia della Repubblica Ateniese, dalle Origini alla Età di Pericle. Di GAETANO DE SANCTIS. Seconda Edizione riveduta ed accresciuta. (Torino, Roma, Milano: Fratelli Bocca. 1912. Pp. xii, 508.)

IN its first edition this book ended with Clisthenes. Now that two new chapters have been added, one entitled Themistocles and Athenian Imperialism and the other Pericles and the Victory of the People, it reaches almost to the outbreak of the Peloponnesian War. The earlier chapters have been carefully revised, the European and American literature of the last fourteen years being taken into account. The author does not believe that any one people has a monopoly of science. The press-work of the new book is better than that of the old. Many Greek names and quotations have been replaced by their Italian equivalents, detailed discussions have been transferred to appendixes and still further changes have been made in the interest of the general reader. Beyond question the work has been much improved.

The *Ἀρχαί* contains a triad of elements constantly recurring: a statement in simplest terms of the ancient report; a detailed and incisive criticism of it—the views of the moderns being dealt with at the same time; and an historical interpretation which is catholic in scope and guided by matured convictions. There is no questioning the author’s knowledge or his professional competency. He has given us an account of the growth of Athenian institutions which is unique in historical literature. A similar orientation as to sources and bibliography would be useful in English.

The general attitude of De Sanctis may be gauged by a few of his conclusions. The close of the Mycenaean period came in the course of the ninth century B. C. The *thesmothetae* were created either along with the archon or a little later and before the polemarch. They were originally judges, perhaps circuit judges. The first Athenian council (apart from that of the Areopagus) was created by Clisthenes. The council